

PIONEER

Autumn 2000



WOMAN'S LEGACY IN UTAH MEDICINE, P. 4

Published by the Sons of Utah Pioneers

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Still-life artifacts courtesy of Daughters of Utah Pioneers Museum.
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and Bill Slaughter, LDS Church Archives

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Sons of
Utah Pioneers*



Body and Soul

By Dr. Ray Barton, Jr.

Today it isn't the physical injuries so much as the spiritual injuries that are wreaking havoc in the world.

The practice of medicine is dedicated to the art of healing the physical body. We have come from crude beginnings through the centuries to a refinement of this practice in the last 100 years that is absolutely astounding. Through technical advances, we can remove diseased organs and even replace them in many areas so that one's life can be improved and prolonged.

During the pioneer days relatively crude medical methods were used. But in the spiritual realm, truth burned brightly. Our pioneers had great hardship of body, but with spiritual determination, they made their way through to the places of Zion feeling happy within as far as spiritual basics were concerned. Being a physician and seeing the landscape, I greatly appreciate my predecessors, especially pioneer doctors, who gave and sacrificed greatly to help in everything from childbirth to injuries and diseases the best that they could.

Every person is a miracle of composition. We all rejoice at the birth of a baby, marveling in this wonderful physical entity, but oft times forgetting that there's also a spiritual body counterpart, which comprises the whole. As a matter of fact, it is the spirit entity, or the soul, as the world commonly knows it, which is the life-giving portion of that combination. As witness, the cessation of life when the spirit departs, hopefully at the end of a long and productive life.

The art of caring for the spiritual side of our entity is called the religion of man. In the last 100 years, we have seen a decline, especially recently, in the art of caring for man through the spirit. A great exception is the gospel of Jesus Christ, which has been

restored on the earth, in which great healing is taking place.

The healing factor is called truth. We must treat both the body and the spirit with truth. For example, if I as a doctor mistakenly tell you that you need your appendix out when, in actual act, it was your gallbladder that was diseased, I have done all the things that looked good. I gowned and gloved, had sterile instruments, followed operating technique, used sutures correctly, and all the rest, but removed the wrong organ. Everything looked good, but in the end, I didn't help you. I hurt you. The same goes for religion and moral values. If we're not dealing in truth, we can hold good people back from healing in the course of their bumps and bruises of a spiritual nature of life.

Today it isn't the physical injuries so much as the spiritual injuries that are wreaking havoc in the world. The scriptures are specific in this message. "Know ye not that ye are the temple of God and that the spirit of God dwelleth in you. If any man defile the temple of God him shall God destroy for the temple of God is holy, which temple you are" (1 Corinthians 3:16-17).

Obviously, the best combination is to have a healthy spirit in a healthy body. The mission statement for the Sons of Utah Pioneers exemplifies that attitude: The National Society of the Sons of Utah Pioneers honors early pioneers for their faith in God, devotion to family, loyalty to Church and country, hard work, service to others, courage in adversity, personal integrity, and unyielding determination. We also honor modern-day pioneers, young and old, and aim to demonstrate those qualities to youth and all others whom we can influence. We hope to keep alive and exemplify the ideals of true manhood and womanhood, which cause ordinary people to achieve nobly.

As parents and grandparents, we need to reinforce by teaching our posterity concerning these vital principles.

The best of all worlds is a healthy spirit in a healthy body, carefully nurturing both until the day that we are called home again to our Father in Heaven, who oversees both body and soul.



Ray Barton, Jr.

Folk Medicine: Kill or Cure?

By Mary A. Johnson

There was a time when there were few doctors in Utah. In fact, at one time Brigham Young didn't trust doctors. Rather, he believed that if people lived a balanced life, abstaining from overwork and strong drink, they would lead healthy lives.

The pioneers were taught to depend upon herbs, barks of tree, simple home remedies, and common sense to heal their sick. But, as the population grew and more and more people came to make their homes in this new country amid different surrounding, sickness crept in among the Saints. Their children contracted contagious diseases, and they needed professional medical aid. Then came the time when the authorities of the Church recognized this need and called upon men and women to attend medical colleges (Kate B. Carter, *Hospitals of Utah*, p. 4).

One of the earliest pioneer doctors was Willard Richards. It is said that when he joined the Church, he expressed the thought that he believed the Lord wanted him to do something besides peddle pills. After his arrival in Utah, he taught health classes, gave medical advice, and answered any call that came to him (*Deseret News*, April 25, 1855).

The time came when Brigham Young called women to go east to study medicine at the prestigious medical colleges. Early women doctors included Martha Hughes Cannon, Romania Bunnell Penrose, Ellis Reynolds Shipp, and Margaret Curtis Shipp Roberts. These women trained midwives and diligently served the public with their medical skills. But, even with doctors, hospitals, and other medical facilities available, many communities continued to rely on herbs and

folk medicine because they were too isolated to receive medical help.

In the book *Pioneer Recipes and Remedies*, by Millie Foster Cheesman, we find recipes for some of the folk remedies used in these early days.

A mustard plaster was one of the most-used treatments. "It is not safe to pass a day without mustard in the house, so valuable are its properties," one reads in the book.

Have you ever come in contact with poison oak? An old English recipe says to "make a strong concoction of the leaves or bark of the common willow. Bathe the parts affected frequently with this decoction, and it will be found a very efficacious remedy" (page 13).

For croup or pneumonia "make a poultice of goose grease and leave on chest" (page 294).

My grandmother wrote of a time when one of her children got bit on the leg by a rattlesnake. She killed a chicken and placed the swollen and inflamed leg inside the cavity of the chicken and left it overnight. The next day, the infection was gone. Not many of us would have a chicken handy for that treatment today.

One of my favorite recipes is the one for Castor Oil Cookies. Two cookies are the same as one dose of castor oil. No, I've never made nor used them, but they have to taste better than a dose of castor oil followed by a tablespoon of sugar. And have you ever tried Brigham Tea? It was claimed to be a cure for anything from acne to upset stomach to boils.

Today medicine is more sophisticated, but there are many who still cling to the folk remedies.

In whichever way one chooses to be medicated, Brigham Young's advice still seems wise: "Prepare to die, is not the exhortation in this church and kingdom but prepare to live is the word with us, and improve all we can in the life hereafter, wherein we may enjoy a more exalted condition of intelligence, wisdom, light, knowledge, glory, and exaltation. Then let us seek to extend the present life to the uttermost, by observing every law of health, and by properly balancing labor, study, rest, and recreation and thus prepare for a better life (*Discourses of Brigham Young*, page 289).

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The National Society of Sons of Utah Pioneers honors early and modern-day pioneers, both young and older, for their faith in God, devotion to family, loyalty to church and country, hard work, service to others, courage in adversity, personal integrity, and unyielding determination. Pioneer Magazine supports the mission of the Society.

—Burgoyne



FEMALE PIONEER DOCTORS: *Woman's* *in the History of* **Utah Medicine**

Early in Church history, settlers in frontier America suffered at the hands of disease and common ailments.

By Brandi Rainey

Perhaps the most memorable occasion detailing the early Saints and medicine is that of the young Prophet Joseph, whose bold demonstration of faith and courage helped him endure an operation without the benefits of local anesthesia. Beloved stories of other faithful Saints and their trials during medical hardships are recalled with awe and gratitude, especially as we reflect on the evolution of modern medicine and the ease and convenience local practices afford us today.

During Joseph's youth, and the youth of the restored Church, medical care in America was provided mainly by self-taught practitioners, very few of whom were even apprenticed to trained professionals. Medical solutions to common ailments like Joseph's were little more than experimental, and substandard services were commonplace. Thanks to the benevolence of a kind Heavenly Father, however, the Saints were not to suffer for long. Under the direction of inspired Church programs, a vanguard group of courageous LDS women set their sights on Philadelphia, in and around 1873, to obtain medical degrees. These heroic women performed a profound service, ultimately changing the face of modern medicine as it reached the expanses of pioneer Utah.





Legacy

The dedication of early Mormon midwives, coupled with inspired Church direction, led to what would later become “the most remarkable flowering of medicine among women during the second quarter century of the settlement of Utah, that has ever existed in any one region on the face of the earth.”

The Lack of Adequate Medical Care

Early in Church history, and even as early as the revolution, settlers in frontier America suffered at the hands of disease and common ailments coupled with inadequate medical treatment. It was well after the signing of the Declaration of Independence that the first university was established and the first academically trained doctors here in the United States obtained the experience and expertise their profession required. This foundation of learning was generated in New England, about the time Joseph Smith and his family were being prepared to build the foundation of the restored Church. Dr. Nathan Smith, the physician who performed Joseph’s operation, was a graduate of Harvard, which at the time was only the third university established in the states.

As the country expanded westward, away from the nucleus of education forming in the east, frontier people were forced once again to turn to self-taught practitioners with little formal education.

Likewise, as the Church grew in number, the early Saints found themselves suffering from inadequate medical attention. Many self-proclaimed doctors, including Frederick

G. Williams, an early convert to the Church and member of the First Presidency along with Joseph Smith, abandoned their given professions to practice medicine. Willard Richards, Isaac Galland, and John C. Bennett were all influential Church members who followed Williams’ footsteps.

These early “doctors” of the period practiced individualized versions of “Thomsonian Medicine” (based on Samuel Thomson’s theory of treating diseases with wild plants that induced vomiting),¹ which was popular all over the frontier. With the rise in popularity of new theories like Thomson’s, the number of individuals professing medical expertise grew, as did public hostility towards such unsubstantiated practices. A worldwide surge of experimentation and study was soon to follow. Famous pioneers in the field of medical research, such as Dr. Pierre-Charles Alexandre Louis and Oliver Wendall Holmes, championed the need for empirical research and the formation of proper schools of medicine. However, even before “professional doctors and nurses assumed primary responsibility for delivering health care, LDS women played a major role in providing maternity and child health care in their communities.”²



Still-life: Courtesy of the Daughters of Utah Pioneers Museum.
Photo: Midwife class, courtesy of LDS Church Archives.

Called and Set Apart

"At the time the Church was established, the methods of many doctors were experimental and often harsh. Women usually did not call upon men for maternity care because it was thought unseemly."³ Many women were forced to give birth with no medical assistance at all.

Joseph Smith recognized this hardship and the need for women in the Church to assist one another with the delicate nature of bearing children. He called and set apart midwives to fulfill this noble responsibility. At least three women were set apart while the Saints were settled in Nauvoo. "Because midwives were called by Priesthood authority, they were accorded trust and respect similar to that given to ecclesiastical leaders. They often dispensed herb treatments, passed on by experimentation and word of mouth, and sometimes administered health blessings."⁴ All this, without any formal education or training. The dedication of these early Mormon midwives, coupled with inspired Church direction, led to what would later become "the most remarkable flowering of medicine among women during the second quarter century of the settlement of Utah, that has ever existed in any one region on the face of the earth."⁵

Once permanently settled in the Salt Lake and surrounding valleys, President Brigham Young, recognizing his predecessor's wisdom in calling midwives to attend to the medical needs of the community, continued to promote health care education among the Saints. He called for the coordination of health education programs sponsored by the Relief Society. As he sent growing families to settle far-reaching regions of the territory, President Young recognized the medical dangers to which many, especially young mothers, were subject. "Within a year after the arrival of the pioneers, while they were still living in the old walled fort, he called Dr. Willard Richards and his wife, Hannah, an English nurse, to teach women practical nursing, midwifery, and care of children."⁶

The Time Had Come

In 1873 a nursing school was opened for the training and education of at least three women from each ward Relief Society, women who were called to dedicate themselves to



Romania Bunnell Pratt (left) was the first sister called to attend the Woman's Medical College in Pennsylvania.

medical service. "In the same year, President Young said that the time had come for women to study at medical schools in the east."⁷

Romania Bunnell Pratt was the first sister called to attend the Woman's Medical College in Pennsylvania, an institution established in 1850, "because of the prejudice against (women) in American colleges"⁸ elsewhere. She was followed by other dedicated hopefuls, including Ellis Shipp and Ellen Ferguson, who would go on to greatly influence public health and medical practices in Utah throughout the twentieth century.

After obtaining her degree, "Dr. Shipp opened the School of Obstetrics and Nursing in Salt Lake City . . . and taught two six-month long courses each year, from which five hundred students eventually graduated."⁹ Dr. Ferguson was influential in helping to initiate the construction of The Deseret Hospital, a Church-sponsored facility that opened in 1882.

By 1900, there were more than 34 female doctors practicing medicine in frontier Utah. Because of their efforts in private practices and as community teachers, the role of midwives began to diminish, as did the effects of ill health from the lack of proper medical attention statewide. "There were by this time many capable male doctors in Utah . . . but it was the women who came into medicine at this period who undoubtedly did the most effective work with the masses of people in establishing confidence in medical things."¹⁰

Though they focused mainly on obstetrics and the care of children, these pioneer

Still-life: Original scissors, handwritten record of births, and spring weight used to weigh newborn babies. Page 6: Class of 1896, midwives in training, Salt Lake; teacher, Dr. Ellis Reynolds Shipp, is third over from the left on the second row.

Art page 4-5: Emma, The Elect Lady of the Restoration, 1839, by Theodore Gorka, courtesy Visual Resource Library. Photo page 7: Courtesy of the Utah State Historical Society; all rights reserved.



After obtaining her degree, "Dr. Shipp opened the School of Obstetrics and Nursing in Salt Lake City . . . and taught two six-month long courses each year, from which five hundred students eventually graduated."

women doctors excelled in every facet of medical research and service. Their achievements were indeed significant, yet that which stands supreme in their legacy of accomplishments are the circumstances from which these women were called. "Most of these women led lives of great activity both before and after studying medicine. Many of them were mothers of several children before they became doctors; most of them bore children while they were practicing."¹¹

Women Doctors in the Valleys

One such story is that of Romania Pratt, who was the first to head east in search of her medical degree. Romania and her husband, Parley, son of Apostle Parley P. Pratt, were seated in the Tabernacle during a conference meeting in 1873 where Brigham Young uttered a prophetic message: "If some women had the privilege of studying they would make as good a mathematician as any man. We believe that women are useful not only to sweep houses, wash dishes, and raise babies, but that they should study law . . . or physic [sic]. The time has come for women to come forth as doctors in these valleys of the mountains."¹²

The Prophet recommended the "establishment of evening schools and lyceums where surgery, anatomy, and chemistry, and other branches of education could be taught, and where a knowledge of physic [sic] could be obtained for all those who desired it."¹³ Though she was the mother of five children, the youngest still in infancy, Romania set her heart on obtaining the title of doctor.

"Now Brigham Young proposed to overcome distance in behalf of motherhood. It was part of his design that Romania B. Pratt should return to Utah (after extensive study

Still-life: Original metal syringe, certificate of Dr. Ellis Shipp's School of Obstetrics, and ticket from Women's Medical College, Pennsylvania. The spectacles belong to Ellis Shipp, and the book "Life Lines" is written by her. The center photo shows the four wives of Dr. Bart Shipp. All were sent back East to become doctors. Back row, left to right: Mary Elizabeth Hillstead and Mary Catherine Smith. Front row: Margaret Curtis Shipp Roberts and Ellis Reynolds Shipp.

in Pennsylvania) to teach others to serve competently and with scientific cleanliness in cases of childbirth."¹⁴ Additionally, Eliza R. Snow, then president of the Relief Society, saw Romania's education as the means of instituting a recognized medical college for women in Salt Lake. "We expect to petition the legislature to let us have a female medical college, and we shall want a lady to superintend it. It is for this purpose that we are trying to raise means to send Mrs. Pratt away to school, that she may qualify herself for this position," she explained.¹⁵

Romania was more than happy to comply with the Prophet's request and dedicated herself to the special calling she had received. While appreciating the necessity of her mission, Romania's young family struggled to provide the financial means her training would require. At the age of 14, her oldest son was forced to seek work at a broom factory in Ogden to support the family venture. They also sold a massive ebony piano that was originally purchased by Romania's mother and then carried to Salt Lake by a team of oxen across the plains from St. Louis.

Undaunted by their poverty and the immensity of the task, the Pratts willingly sacrificed everything "that was salable" to finance Romania's studies. Funds were also eventually made available through the Relief Society that equaled the remaining balance of the school's tuition charges. Romania B. Pratt was 38 at the time of her graduation. After which, she became one of the chief figures in Utah's medical history, lending her services as an instructor as well as in general practice for more than 30 years.

Yearning for Something Greater

Dr. Ellis Reynolds Shipp (above), who also graduated from the Women's Medical College of Pennsylvania, also overcame great obstacles, both physical and financial, to receive her degree and then serve the Church that helped her to obtain it. Ellis was excited and astounded by the prospects of earning a degree in medicine, though she understandably struggled with the idea that she must leave her beloved family in order to do so.



I t was in the summer of 1873 that I was first spoken to on the subject of studying Medicine by Sister E. R. Snow. There was much being said upon the subject about this time. President Young favored the idea. In fact, it originated with him, to have some of our sisters obtain a medical education. When the subject was broached to me, as being one to step out in this direction, I thought it would be what I would love and delight in, if this knowledge could be obtained here. But the thought of leaving home and loved ones overwhelmed me and swept from me even the possibility of making the attempt.

"Ever since light and intelligence began to dawn within my being, I had a love of knowledge. But the educational facilities in the country towns of Utah were meager indeed and, while endeavoring to make the most of my opportunities, thoughts and imagination were ever carrying me to something greater. Books in those early days were a rare commodity and there was a hunger in my soul that never seemed appeased. Every book and even scrap of paper that came within my reach was eagerly perused. My memory was good and by the time I reached my teens I had collected a tolerably good general knowledge, but I'd had no training, no discipline for which I felt so sadly the need.

"As I retrospect, it seems to me a strange class of circumstances that finally determined my going to attend Women's Medical College of Pennsylvania, and I feel that it was only through the divine intervention of Providence that I was enabled to bring myself to pass through the ordeal, and it might have been that had I fully realized the magnitude of the undertaking I would have shrunk from it."¹⁶

Undoubtedly there is no more colorful page in all history than that which is illuminated by this group who bore the title, doctor of Medicine . . . "We owe a great debt of gratitude to them all.



Dr. Shipp left her husband and several young children to begin her studies in the East. Though she longed to be with her family and feared constantly that her education would interfere with her first resolve to "do (her) duty to her home, husband, and children,"¹⁷ Ellis persevered. She flourished in her medical studies, obtaining her degree in 1878. She was honored by the Woman's Medical College some 60 years later for the astounding service she rendered during her lifetime.

In addition to her private practice and numerous teaching engagements, Dr. Shipp went on to join the staff of The Deseret Hospital, found the School of Obstetrics and Nursing, serve as a member of the Relief Society General Board, and become a delegate to the National Council of Women in Washington D.C., all while successfully raising a family of six. Dr. Shipp's dedication to her calling as a mother in Zion and to the mothers of Zion permanently influenced the face of health care and the integrity of the medical profession in Utah to this day.

Continuing the Tradition Today

Relief Societies worldwide continue the legacy of teaching adequate care for mothers and children. Relief Society manuals still include chapters dedicated to health and medicine, and in keeping with the tradition set by the pioneer women doctors, "among the full-

time missionaries of the Church are a great many young women with health and teaching backgrounds [who] are assigned to teach disease prevention, nutrition, and home health care to Church members in developing countries."¹⁸

Doctors Romania Pratt and Ellis Shipp, along with many other women of faith, including Martha Hughes Paul Cannon, Margaret C. Shipp Roberts, Mary Minor Green, Emma Atkins, Mary Emma Van Schoonhoven, and Jane M. Skolfield, did much to influence the history as well as the future of medical practices in Utah.


"Undoubtedly there is no more colorful page in all history than that which is illuminated by this group who bore the title, doctor of Medicine."¹⁹ Certainly, we owe a great debt of gratitude to them all. ▼

Notes

1. Robert T. Divett, "Medicine and the Mormons: A Historical Perspective," *Dialogue: A Journal of Mormon Thought*, Vol 12. (Arlington: Dialogue Foundation, 1979).
2. Joseph R. Morrell, M.D., *Utah's Health and You. A History of Utah's Public Health* (Salt Lake City: Deseret Book Company, 1956) p. 116.
3. *Encyclopedia of Mormonism*. Daniel H. Ludlow, Ed. Vol 2. (New York: Macmillan Publishing, 1992), p. 866.
4. *Encyclopedia of Mormonism*, p. 866.
5. Claire Wilcox Noall, "Utah's Pioneer Women Doctors," *The Improvement Era*. Vol 42. (Salt Lake City: Young Men's Mutual Improvement Association. Corporation of the President of the Church of Jesus Christ of Latter-day Saints, 1939) p. 16.
6. Noall, "Utah's Pioneer Women Doctors," p. 16.
8. Morrell, *Utah's Health and You*, p. 117.
9. *Encyclopedia of Mormonism*, p. 867.
10. Morrell, *Utah's Health and You*, p. 116.
11. Noall, "Utah's Pioneer Women Doctors," p. 17.
12. Noall, "Utah's Pioneer Women Doctors," p. 51.
13. Morrell, *Utah's Health and You*, p. 114.
14. Noall, "Utah's Pioneer Women Doctors," p. 16.
15. Morrell, *Utah's Health and You*, p. 115.
16. Ellis Reynolds Shipp, *While Others Slept. Autobiography and Journal of Ellis Reynolds Shipp, M.D.* (Salt Lake City: Bookcraft, 1962) p. 10.
17. Shipp, *While Others Slept. Autobiography and Journal of Ellis Reynolds Shipp, M.D.*, p. 280.
18. *Encyclopedia of Mormonism*, p. 868.
19. Noall, "Utah's Pioneer Women Doctors," p. 17.

Photo below: Deseret Hospital, Board of Directors. Eliza R. Snow is in the center, middle row, third from the left.





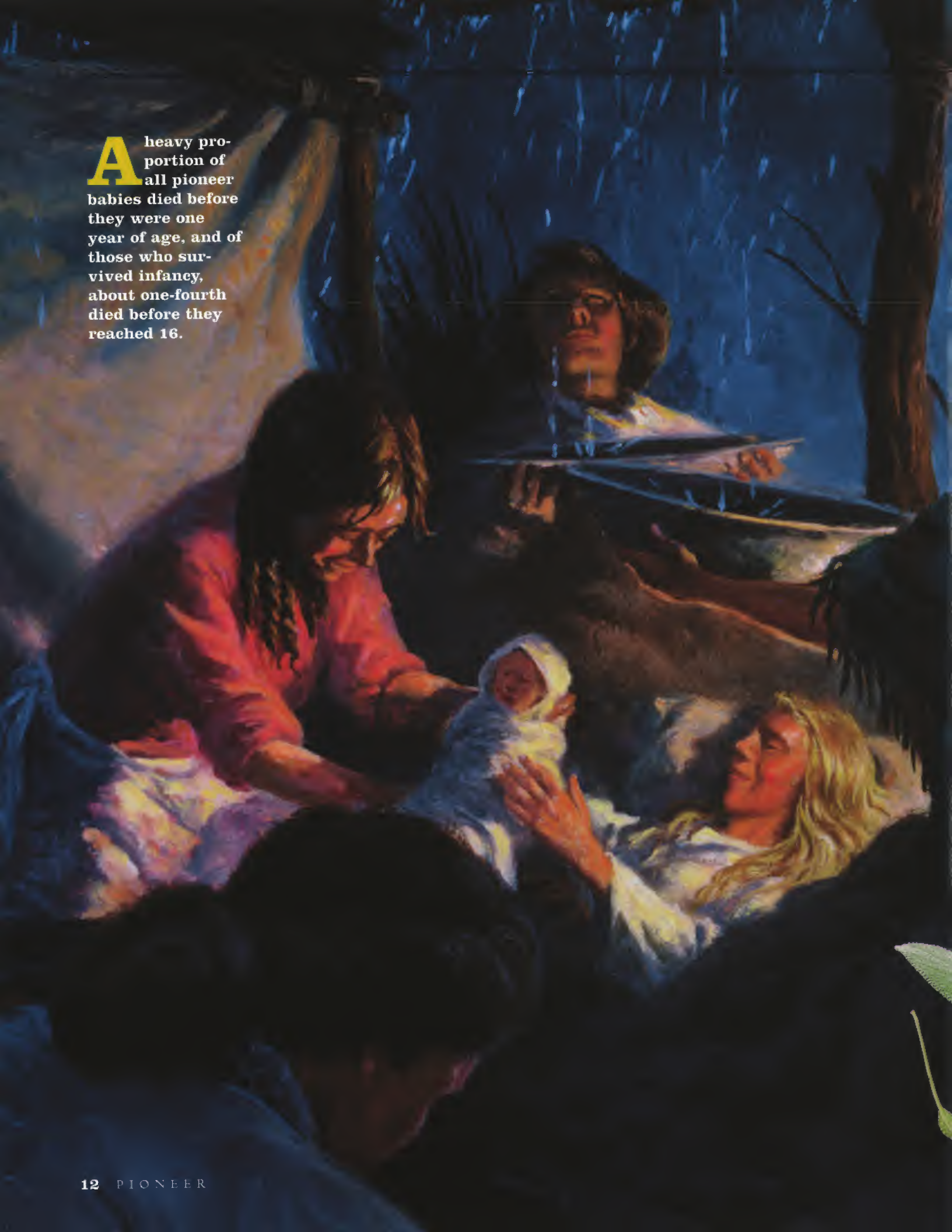
The Cure Is In the Cupboard

By Kristi Bell

Suzanne remembers fondly the long walks she took with her grandfather each summer and fall through ditch banks and crisscrossing meadows and mountainsides. These were walks with a purpose. In the early 1900s, Suzanne's grandfather practiced herbalism in Cache County, and these rambling walks with his granddaughter were actually gathering expeditions. He used this time to replenish his store of herbs and natural remedies for the coming years. Suzanne's grandfather passed some of the knowledge gleaned from his pioneer forebears on to his granddaughter. However, while Suzanne shared some of those cures with her children, she tended to head for a medical doctor with her precious children.

Suzanne had the option of a medical doctor, but this was not the case for many of those who came before her. Vast numbers of Utah's pioneers had no access to well-trained physicians and relied on herbalists and home remedies as their primary medical source. Writing about folk medicine, James W. Kirkland claims that there are

A heavy proportion of all pioneer babies died before they were one year of age, and of those who survived infancy, about one-fourth died before they reached 16.



"three main categories: Household medicine (home remedies), herbalism . . . , and magical medicine." While Mormons tended to go lightly on magical cures, herbalism and home remedies played an integral role in everyday pioneer life.

THE HARSH REALITIES

Disease and injury was a threat to pioneer homes. Leonard Arrington noted "a surprisingly large number of girls suffered because of the early death of one or both parents. Only a small percentage of households still had both parents alive by the time the last child had left the nest. . . [and] many of the girls suffered through the death of little brothers or sisters or neighborhood playmates. A heavy proportion of all the babies died before they were one year of age, and of those who survived infancy, about one-fourth died before they reached 16. So death was an ever present reality."

Given the harsh realities of life, it is small wonder that the pioneers sought to control their health in any way that they could. Herbs and common household items skillfully employed soothed the sick and injured. Working with herbs was something of an art. Herbs needed to be put on the stove in a pot of cold water and then slowly warmed or steeped, but in order to retain their healing power, the herbs should never be boiled. Liquid herb concoctions served as tonics. Peppermint and catnip alleviated babies' colic and colds. Clover blossom

built up the blood. The herbal mixtures could also be applied topically. A wild sage brew used in poultices could be placed on bruises and abscesses. Pioneers were vulnerable to the elements and often needed the medicinal power of poultices. Once "a wind and rain storm came to Mendon [Utah]

and lasted two weeks. It was so bad that it softened the adobe and the chimney came down on a little girl who was sleeping on a bed just under the chimney. They had to dig all the brick and adobe off of her. The wind had blown all the lights out so it was terrible hard to deal with in the dark. As soon as they cleared away the mess, the little girl's aunt ran for help. Her face was cut and bruised. This man got some wild sage and steeped it good and strong. They made hot packs with it and kept it on her face for two or three hours at a time. After the hot packs, they had herb ointment they rubbed on. It healed quite well but still a scar can be seen."

TURNING TO THE PANTRIES

Wild sage poultices weren't the only type of poultice available. In fact, they weren't even the most popular. Mustard plasters were a type of poultice popular among pioneers and even used into the 20th century. The idea seemed to be that the heat and smell would alleviate coughs, colds, and pneumonia. To some extent, it was the 19th century's version of mentholated rub.

But mustard wasn't only good for plasters. Taken internally, mustard could alleviate headaches, fevers, and hiccoughs. It was also used to induce vomiting, which could effectively cure the hiccoughs. At the end of a long day, soaking your feet in mustard water was refreshing. And, if your spouse seemed restless, emerge his or her feet in a mustard bath guaranteed to cure the seven-year itch.

The majority of folk cures recorded in the Brigham Young University Folklore Archive deal with coughs, colds, and stomach complaints. Lacking antibiotics, throat lozenges, and prescription-strength antacids, pioneers turned to their pantries searching for an alleviation of their symptoms. Some of the most common foods used were potatoes, onions, honey, milk, and carrots.

Of all the food cures, potatoes were the most magical in their powers. A potato carried in a pocket over a painful leg just might reduce pain. But potatoes were at their best when it came to warts; there were several different methods of using potatoes to banish warts. You could rub the wart with a peeled potato for several days. But probably the best



Lacking antibiotics, throat lozenges, and prescription-strength antacids, pioneers turned to their pantries searching for an alleviation of their symptoms.

~~~~~

way was to wait for the full moon, rub the potato on your wart, and bury the potato. By the time that the next full moon came, your wart would be gone.

Potatoes were also used for treating blisters, burns, swollen and sunburned eyes, fever, headache, and sore throat.

Onions warmed in a skillet were good for a variety of ailments. Onion poultices placed on congested chests frequently loosened congestion and eased the coughing. A cut onion placed in a sickroom and replaced every hour made a pungent disinfectant. And for those worried about baldness, one informant instructs "cut an onion crosswise, sprinkle salt on it and rub it on the head hard, sprinkle more salt and keep rubbing until he hollers, then quit."



#### THE BEEHIVE STATE

Many pioneers kept beehives, and honey became part of an assortment of folk cures. Honey and vinegar minimized both arthritis and asthma. By itself, honey relieved many respiratory ailments, such as colds, coughs, hoarseness, influenza, sore throat, and whopping cough. It was also good for burns. If your digestive organs weren't working properly, honey also calmed diarrhea and attacked kidney disease. With sulphur, honey became a favorite pioneer medicine—a blood purifier. And a honey/oats mixture provides an excellent facial.

Milk was another staple in the pioneer medicine cupboard. Nowadays milk is generally avoided when colds and congestion are the complaint, but pioneers mixed milk and pepper or milk and garlic together to fight colds. Milk and iodine also fought colds. Hot milk and honey soothed sore throats while hot water and milk comforted upset stomachs. Bread and milk poultices eased infections and helped remove slivers. The poultices also relieved the pain of sprains.

Pioneers used a variety of milk to work cures. Breast milk was a treatment for eye infections. And mare's milk was considered efficacious for whooping cough. If freckles were the bane of your existence, merely soak

a towel in sour milk, apply overnight, and awake freckle free.

Carrots were also a favorite. But be warned! Too many carrots could turn your skin yellow. A grated carrot poultice was excellent for boils. Carrot juice made great blood medicine, but drinking too much when you were pregnant could result in a redhead baby. Carrots could also cure night blindness.

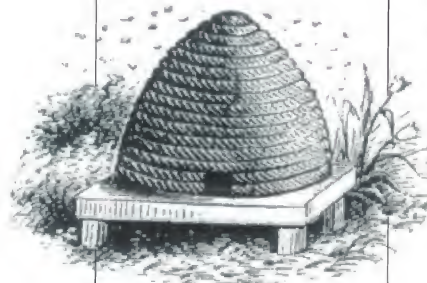
Most significant, however, were carrots' beauty uses. Not only would carrots curl your hair, they would also leave you with sparkling eyes.

#### A POUND OF PREVENTION

While cures and beauty secrets are all very well, pioneers knew that a pound of prevention was worth an ounce of cure. As a result preventatives were popular. Most people are familiar with regimens such as regular dosing of castor oil, but the favorite one found in the BYU Folklore Archive was asafetida. The asafetida was placed in a pouch worn around the neck in an attempt to ward off illness.

Asafetida has an interesting history. Asafetida is a pungent spice grown in Asia and often used in place of garlic in cooking. It looks like a root, and gummy resin is extracted from it and prepared in different ways. One early use for the spice was in warfare. "In 1591, Germans used stink bombs with a burning mixture of shredded hooves and horns with Asafetida (a fetid gum resin) to disrupt enemy forces." So, although it was an Asian plant, asafetida was known in Europe centuries before the pioneers used it in Utah to fight their enemy—illness.

English herbal books also tout the benefits of asafetida. It is likely that immigrants brought the use of asafetida to this country. There is just one question: How did Utah Saints get their hands on an Asian herb? It appears that the term "asafetida" has taken on a somewhat generic aspect referring to any herbal combination that smelled really bad. Fetid indicates foul smelling, and asafetida amulets were certainly that. Probably different mixtures of herbs were used to create the less-than-lovely contents of the pouches.



While it may seem quaint to look back on the medical folk beliefs our ancestors embraced, remnants lingered into the twentieth century and even up to our present day. In 1918 a horrific influenza epidemic swept the world, and more people died during the epidemic than the number of soldiers killed in World War I.

Lyman Karl Potter reminisces about the asafetida used at the time. "Near my fourth



#### POTATO SAINT

Because the Saints had few vegetables, except corn, to eat, many of those camped at Winter Quarters got scurvy. Apostle George Albert Smith took a personal interest in finding a way to prevent scurvy and discovered that potatoes were effective. He planted potatoes at Winter Quarters in the spring of 1846 and thereafter wherever he lived, earning him the affectionate title of "The Potato Saint." —(*Elect Ladies*, p. 68-69)

It is not known exactly how St. George got its name, but there are two theories of nomenclature. They involve George A. Smith, an early Mormon apostle, and Phillip St. George Cooke. George A. Smith, a first cousin of Brigham Young, affectionately earned the name of the "Potato Saint" when he urged the early pioneers to eat raw potatoes to cure a troublesome bout of scurvy. Since potatoes contain a high amount of vitamin C, the early settlers were cured. Thus, the name "St. George." On the other hand, Philip St. George Cooke, who wasn't Mormon but a trusted friend of Brigham Young, donated a good share of equipment and wagons for the settlement of Dixie. —[www.lds-gems.com](http://www.lds-gems.com)

Photo courtesy of LDS Church Archives.

birthday, we moved to Nephi, where my father went into partnership with his brother, Moriancumer, in operating a butcher shop. We moved into the 'parsonage' of a protestant church, my most vivid recollections this era were ringing the church bell on holidays, the influenza epidemic of World War I, with the asafetida bags worn around our necks, and the burning of the Kaiser in effigy on Armistice day."

While asafetida bags are not commonly used anymore, we all have a few medical folk beliefs that we follow. My daughter recently drove to a local juice store for a freshly squeezed glass of orange juice to calm her sore throat. Some pregnant women drink ginger ale or eat gingersnaps to ease their morning sickness, much like their foremothers used small amounts of ginger in warm water. Today we eat prunes and bran to get our fiber; our pioneer forefathers opted for rhubarb.

Obviously many folk remedies have survived through the years; chances are that many will probably even make their way to our great-grandchildren. We may smile at some of them, but others we might seriously consider. After all if Grandma could find her cures in the cupboard, maybe there are still a few there for us. ▼

*Kristi A. Bell is the folklore archivist for the Brigham Young University Folklore Archives.*

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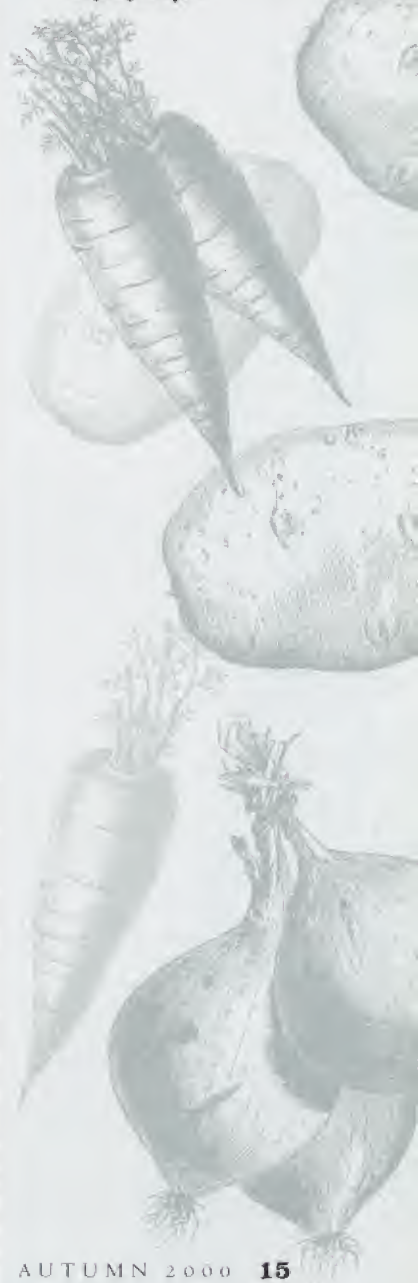
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**W**hile it may seem quaint to look back on the medical folk beliefs our ancestors embraced, remnants lingered into the twentieth century and even up to our present day.

*Wintersnap*



NEW  
GUIDE TO HEALTH

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CONTAINING

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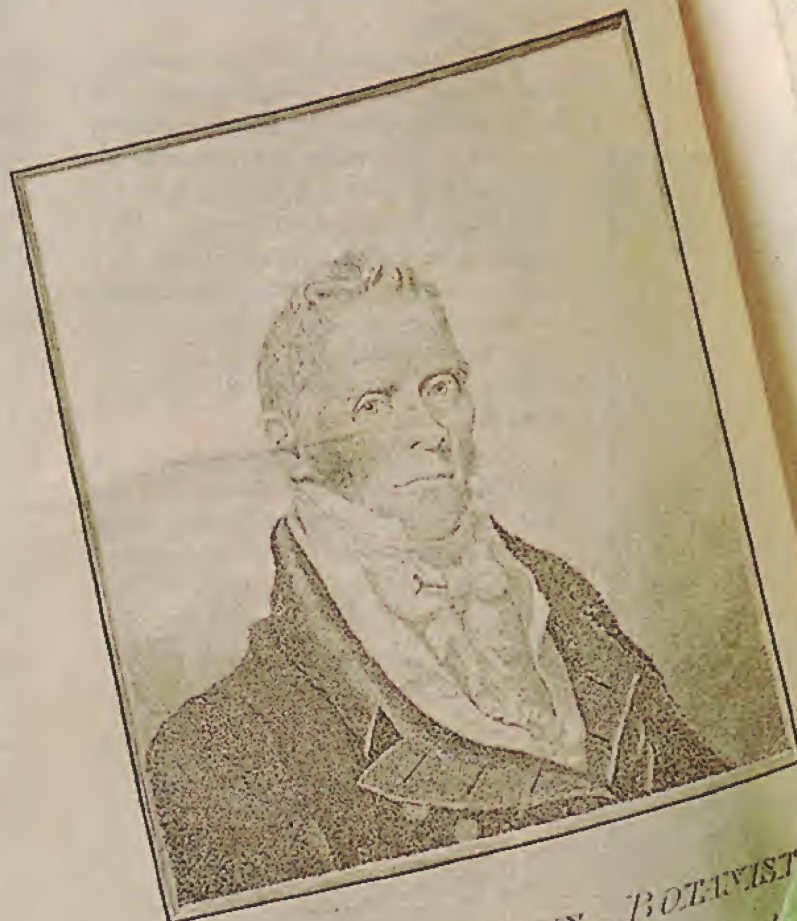
WITH A DESCRIPTION OF THE VEGETABLE  
OF, AND DIRECTIONS FOR PREVENTING  
ISTERING THEM, TO CURE

TO WHICH IS ADDED

A DESCRIPTION OF SEVERAL DISEASES  
ATTENDED BY THE AUTHOR  
OF TREATMENT

Third Edition

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*This system and practice originating with himself  
Born Feb. 9th 1769.*

# And They Were Healed

## PIONEER MEDICINE IN EARLY UTAH

By Shirley Hatfield

**F**ollowing the advice of Mormon Church leader Brigham Young, early settlers of Utah Territory planted herbs in their gardens to be used for medicinal purposes; most also kept a bottle of “sweet oil—olive oil consecrated for the healing of the sick” on hand at all times.

The Mormon faith-healing ritual was the same then as it is today, a drop or two of oil was placed on the crown of the head after which a blessing to rebuke disease or pain was offered. “When you are sick,” Brigham Young admonished the faithful in an 1852 epistle, “call for the elders, who will pray for you, anointing with oil and the laying on of hands; and nurse each other with herbs, and mild food, and if you do these things, in faith, and quit taking poisons, and poisonous medicines, which God never ordained for the use of men, you shall be blessed.”

Nineteenth-century physicians were generally regarded with fear and suspicion by the very patients they were supposed to treat. Many doctors still followed the ancient theories of Hippocrates, who believed that when the “humors—the blood, phlegm, black and yellow bile” were in balance, then the body was healthy.

The treatment for many illnesses was done by bleeding the patient, purging, inducing vomiting, or flushing the bowels with enemas. However, the fear of being bled was so intense that many people felt they were better off without a doctor. In any case, many Latter-day Saints felt that

to employ a doctor, even in an emergency, indicated a lack of faith.

It was not easy to practice medicine in Utah, as one certified physician was to discover. Dr. George W. Hickman was one of the first doctors to make his home in Utah County, settling with his new wife on a ranch in the vicinity of Payson in 1858. Dr. Hickman’s new practice covered a territory with a radius of over 50 miles. At that time, there was only one other doctor in the county, a Dr. Pike of Provo.

Young Dr. Hickman was not to practice medicine for long. He was told by Brigham Young that the people needed to exercise their faith in priesthood healing instead of running to the doctor for every ailment. The following excerpt from the journal of Josephine Hickman Finlayson, the doctor’s eldest daughter, relates what occurred:

*“President Young counselled [sic] father not to practice medicine because he wanted to teach the people faith and dependence upon God. This was a stunning blow to a young man who had spent years in preparation for a profession suddenly to have his staff knocked from under him.”*

According to his daughter, he was poorly fitted to the life of a frontiersman or rancher, and he knew nothing about agriculture. But he ceased to practice as he had been counseled to do. Later, when an epidemic of diphtheria drew him back into practice, he enlisted the prayers of the elders along with his skill. He said that it was the power of the Lord that saved the people; he was only an instrument in the Lord’s hands.

**P**riddy Meeks was perhaps the best-known Thomsonian practitioner in Utah. After healing his wife of a long-time illness, he became an effective doctor and is recorded in LDS history as one of Utah's first physicians.

~\*~\*~\*~



#### THOMSONIAN DOCTORS

An acceptable substitute for traditional doctors on the frontier were the so-called "Thomsonian" physicians. These were naturopaths who emphasized treatment by herbs along with the use of vomiting, purging, and the application of heat. To become a Thomsonian doctor, one needed only to purchase a small book, the *New Guide to Health* by Samuel Thomson, published in 1832 (see page 16, courtesy LDS Church Archives). It was a small book, measuring only 5x7 inches, and covering such topics as "Fevers—Their Dangers and Their Medications," "Poison as Medicine and Their Danger," and "Herbs to be Used Plentifully." This little book sold for the princely sum of \$20.

Perhaps the best-known Thomsonian practitioner in Utah was Priddy Meeks. He became acquainted with the *Guide* while living near the Illinois River. In his journal he tells about losing a little daughter to whooping cough; he sincerely believed that it was the doctors and their medicine that killed her. His wife had been ill for two years, and the skill of the local doctors had been exhausted trying to cure her as well. At that time Meeks received a letter from his brother-in-law in Macon County inviting him to come for a visit as there was something he wanted to discuss with him. In his account, Meeks wrote:

*"I met a man there by the name of James Miller whom I previously knew in Kentucky. He had got to be a Thomsonian doctor. He told me I could cure my wife myself, if I had a Thomsonian New Guide to Health. I traveled 50 miles with him going home. I learned more from him that day than I ever knew about doctoring."*

Arriving home, Meeks told his wife what he had learned and that he intended to buy the book Miller had recommended. She told him he might as well save his money, because if experienced doctors couldn't cure her, why should he think he could do better?

*"But I could not rest satisfied,"* he wrote, *"until I got the book, and just two weeks to the day from the day I got the book, I put out into the woods to collect the medicine and by following the directions in the book I made a sound woman of her."*

Thus began a long career. After joining the LDS church in 1840, Dr. Meeks practiced in Nauvoo for a time, then joined the Mormon exodus to the Rocky Mountains arriving in Salt Lake Valley in October 1847. He died in Orderville, Utah, in 1886 at the age of 92.

Another alternative "doctor" was Richard T. Booth of Alpine, Utah. He was not a physician, "but being blessed with a little medical ability and learning," he acted as Alpine's physician for over 30 years beginning in 1858. Booth used the knowledge taught him by an elderly doctor in England and was the only doctor in the north end of Utah County for many years. He could not charge for his services because he did not have a doctor's certificate. His methods were said to be rather crude but very effective. ▼

*Shirley Hatfield, pioneer descendent and Utah history buff, lives in Highland, Utah.*

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# FOLK REMEDIES



**A**long with the "herb doctors," dentists, druggists, and midwives, it seemed that everybody's great-grandmother had a favorite remedy that was guaranteed to produce results. The following folk remedies and cures were actually used during the pioneer period:

## TOAD OINTMENT

Highly acclaimed for treating caked breasts, strains, lame back, and rheumatism, toad ointment was made by stewing four good-sized toads in boiling water until the rubbery crea-



tures were soft. The toads were removed, and the water boiled down to one-half pint. A pound of fresh butter was added to the simmering liquid along with two ounces of tincture of arnica.

## THRUSH

Thrush on a baby's tongue was often treated by swabbing the child's mouth with a urine-soaked diaper.

## WARTS

Warts were treated by bathing the unsightly growths in milkweed juice or by rubbing with a dishrag, half a potato, or a roasted chicken foot, after which the item was buried in a secret place. Jacob Terry of Rockville, Utah, was known to be a source of great joy and comfort to those who were afflicted with warts. He was the owner of a small store in which he had all kinds of trinkets, such as cheap tie pins and hair pins. He would trade or sell a little pin for each wart a child had. After the "trade" was made, the wart was supposed to disappear.

## PREVENTATIVE MEDICINE

Children were sent off to school with small red-flannel bags of asafetida tied around

their necks in order to fend off winter disease. To make an

asafetida bag you sewed several lumps of the evil smelling-stuff into a small sack with stout stitches. It was never taken off, from first frost to corn-planting time. These little bags could create a fearsome stench in a crowded schoolroom with a hot stove. Did the asafetida bag protect the wearer? Yes, because no one with germs could stand to get near the person who wore it.

## MEDICINAL USE OF TOBACCO

Inflamed ears were often treated by blowing tobacco smoke through a straw into the ear canal. A poultice was made from tobacco to draw out infection. It was even used at least once to treat cancer.

## A BLACK CAT

A truly bizarre cure was used by Lyman Lafayette Wood of southern Nevada to treat one of his own children who had a stubborn case of pneumonia that would not respond to the cold water treatment. With the help of an old Welsh woman called "Grandma Jones," he skinned a black cat and put it on the child. The electricity in the skin supposedly drew out all the poison from the body of the sick girl. When someone mentioned that any colored cat would probably work, Grandma Jones replied, "The darker the cat, the surer the cure."



Life on the frontier was not an easy one. Miles from the nearest cities and other sources of aid and supplies, families were often forced to draw upon rude medical knowledge and folk remedies to treat illness and injury. Coupled with a strong faith in God and the use of beneficial herbs, these rudimentary procedures saved many lives in the most primitive of conditions.

**F**rom toads and black cats to potatoes and asafetida, pioneers used a variety of methods to stay healthy.

*Wagoner*



# John Lambert Maxwell



## pioneer spotlight

*Utah makes much of its history of blossoming like a rose—and much of that phenomenal beauty and success was thanks to talented and dedicated individuals such as John Lambert Maxwell, who was noted in history for many milestones.*

### AN APPRENTICE TO BEAUTY

Born on October 27, 1837, in Yorkshire, England, John discovered his love for the land early. When he was only 18, he became an apprentice gardener, florist, and nurseryman and after completing his apprenticeship, he began working on some of the

**O**n this land I planted my first English Damson plums which grew from stones which I carried with me from England. This was the first of this variety ever raised in this country and came to be called the Maxwell Damson."



area's largest and most beautiful gardens. It didn't take long for him to begin building his reputation. In 1859, he exhibited flowers at the Peel Park United Grand Floral Fete and received a prize for the best display in his class. He also earned the appointment of head gardener at the Harris Mansion, one of the largest estates in Yorkshire.

But while John was busy growing beautiful flowers, he was also nurturing the seeds of faith. He listened to missionaries in the area, pondered their message, and on January 1, 1860, marked the new year by beginning a new life. He was baptized in the ocean—certainly an exhilarating experience in more ways than one!

John's life history records that "as I rose from the waters of baptism, a white dove hovered over me and seemed to symbolize a feeling of peace."

#### A NEW LIFE

That year would mark other monumental steps for this young man. He wed Jane Hird on March 6, and the newlywed couple

boarded a ship (the *Underwriter*) on May 1, heading for the promised land.

After braving the tossings and turnings of ship life for a month and 12 days, the Lamberts landed in New York. "From there, we started our long trip across the plains," John's history reports. "We had to walk most of the way and suffered as did many others. We were a part of Captain Brown's Company, which arrived in the Salt Lake Valley on August 9, 1860. We camped at a spot called the Eighth Ward Square, which later became the site of the City and County Building."

It didn't take long for John to find the



Photo above: Interior of John Lambert's greenhouse, around 1890; he is in the back. In the foreground is Mary Lillian (Lillie) Harter, his first grandchild. Family portrait top page: John Lambert is second from the left, first row.

perfect job—shortly after his arrival in the valley he began working as a gardener for President Brigham Young. He was responsible for a large vegetable garden to the west of the temple, and he also landscaped the Prophet's residence. Later, he would also design gardens for President John Taylor and other well-recognized men of the day, such as William Jennings and John Clark.

#### KNOWN FOR FIRSTS

In 1862, John and his family moved into a home owned by President John Taylor (at South Temple, between West Temple and First West), and he began his florist business—one of the first in the valley. He loved spending his time growing gorgeous flowers and luscious fruit; in fact, he is credited for raising the first head of celery ever grown in Utah (in 1865). He sold it for 60 cents a head!

In addition to his florist business, John began experimenting with “hot beds,” a venture that became the beginning of his greenhouse work. And as if that weren't enough, John rented one and a quarter acres of additional land, where he experimented with other fruits, vegetables, and flowers. “On this land I planted my first English Damson plums,” his history records, “which grew from stones which I carried with me from England. This was the first of this variety ever raised in this country and came to be called the Maxwell Damson.”

While John was busy making firsts with vegetables and flowers, he didn't neglect landscaping. Colonel R. T. Burton lived nearby and dearly wanted a lawn. However, he feared the grass would never grow because of the lack of water. He discussed the matter with John, who felt sure that a solution could be found. “Grandfather Maxwell had the determination and the faith in himself that this project could be accomplished,” reports his granddaughter-in-law Isabelle Randall Maxwell. “He was told a lawn would not grow because there was no way to sprinkle it. However, he overcame this obstacle and through his ingenuity was able to grow a beautiful lawn by watering from an irrigation ditch.”

John made his mark in other ways as well. He grew beautiful trees and was one of the first in the area to offer trees for sale. In 1870, a Mr. Wade from Kaysville ordered 174

—April 7th, 1860

*We had a rough day. We could scarcely walk about. The ship rocked so very much a very many fell down and spilled their soup and potatoes and cakes and pies and the tin bottles and boxes rolling about and men and women falling down and sliding under the berths and crushing the bottles sides together and hurting themselves at times.*

—April 18th, 1860

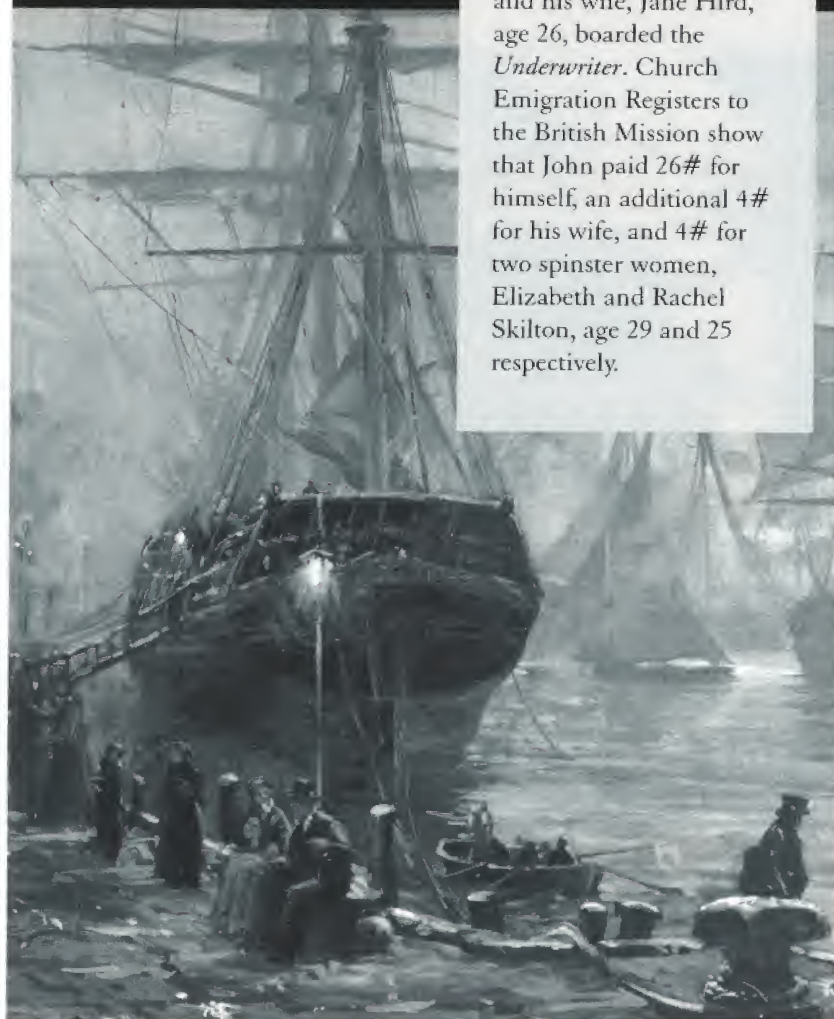
*We had a fine day . . . There was a woman died in the night aged 55 and was thrown overboard 1/4 to 4 o'clock in the afternoon. She came from Switzerland.*

—letters from George Wright aboard Underwriter (Mar. 1860)

#### THE UNDERWRITER

was a clipper ship built in 1850 in New York City. It ran in the Red Star Line for 16 years. The ship's second voyage originated at Liverpool on March 30, 1860. Elder James D. Ross and his counselors, James Taylor and John Croft, presided over 594 Mormon passengers on that voyage. Seventy of the emigrants came from Switzerland and the remainder from Great Britain. During the crossing there were four deaths and four marriages. After a 32-day passage, the *Underwriter* arrived at New York on May 1.

John Maxwell, age 23, and his wife, Jane Hird, age 26, boarded the *Underwriter*. Church Emigration Registers to the British Mission show that John paid 26# for himself, an additional 4# for his wife, and 4# for two spinster women, Elizabeth and Rachel Skilton, age 29 and 25 respectively.



Portrait photo (page 21), greenhouse, and family photo (page 22), courtesy of Robert Maxwell, Provo, Utah. Art: Embarkation of the Saints at Liverpool in 1851, by Ken Barter, courtesy of LDS Visual Resource Library

**I**t made me feel good to be a part of the building up the community, to do what I could to make the desert bloom . . . . The land was my life. It is my hope that some of my children will learn to love the good earth as I did."



of his trees for planting in that area. The trees grew well and were beautiful. Some even survive to this day. They made such a difference that John received many more requests for trees. He also furnished the grove of trees at Fort Douglas.

#### MAKING HIS MARK

Potatoes were one of his specialties. Samples of his potatoes were sent all over, from Tooele to Summit. And an entry in his diary reports that he once grew 180 pounds of potatoes from one pound of seeds, which was received from the East. "It took a little patience," his history points out. "I would cut the sets very small and plant them in [small] boxes in the greenhouse. As they grew, I would split them and transplant them. When they were ready to send up tubers, and reached about 3 inches long, I would take these cuttings off and obtain new roots from them."

The same year he enjoyed such a bountiful potato harvest, he also received quite a

squash windfall as well. "We raised a squash so big it took three men to roll it up a board onto a wagon," his history notes. "Now that sounds like a 'fish story,' but it was true. It took first place at the Territorial Fair that year."

John and his harvests received other recognition as well. The Deseret Agricultural Society awarded him a diploma for the finest specimens of flowers, and he received numerous medals and prizes for his flowers, fruits, and vegetables for many years.

But his ingenuity didn't stop at growing good things to eat and beautiful things to look at. His diary indicates that he manufactured brooms made from birch limbs and willows (later he raised a broom corn that made even a finer broom), raised sugar cane, and often traded his stock for molasses and other merchandise, as was the custom among the pioneers.

He was also a member of the Deseret Militia (a duty that took him away from home for weeks at a time) and served as secretary of the Deseret Agricultural Society. History gives him credit for introducing many new varieties of flowers; the Martha Washington Palagonia is the one he was most proud of.

John Lambert Maxwell died July 28, 1905, after only two days of illness. Many mourned the passing of one who had made such a significant contribution to the beauty of the earth.

"It made me feel good to be a part of the building up the community, to do what I could to make the desert bloom," he reportedly said. "The land was my life. It is my hope that some of my children will learn to love the good earth as I did and gain from it what I gained from it." ▼



For 25 years John Lambert Maxwell had a floral establishment at 321 East Fifth South (pictured above) in Salt Lake City and owned a five-acre plot at 3065 South Third East where he grew his nursery stock. The street at 2900 South still bears the Maxwell name.



# Pioneer Traditions Living On

**I**n 1847, Latter-day Saint pioneers began threading their way into the Salt Lake Valley, putting down roots and building homes and traditions that would be alive and well a century and a half later.

Hallmark pioneer characteristics quickly became compassion and service as these stalwart men and women cared for each other in a variety of circumstances; those characteristics were often most obvious in times of illness. Traditions of compassion and service live on today in Utah's Intermountain Health Care (IHC), a nonprofit health care organization founded on pioneer principles and committed to providing quality, affordable health care to anyone in need.

## BUILDING A FOUNDATION

Early Utahns, like other Americans of their time, regarded "health care" with suspicion and skepticism.

Things changed quickly, however, as science and medicine joined forces to make almost-miraculous breakthroughs in health care. Caring for one another was an LDS

hallmark, and it easily translated to health care. Soon after settling in Utah, the pioneers organized a Council of Health to train and organize midwives, physicians, and other interested people. Prominent Utahns Dr. Willard Richards, his wife, Hannah, Priddy Meeks, and other doctors led the group, which met monthly in the Richards home.

When Dr. Richards died, the council disbanded, but individual physicians and midwives carried on the commitment to quality medical care. Utah's midwives, especially, gained a reputation for care and compassion. In fact, it was the commitment by the Relief Society sisters that led to formal programs for training midwives and teaching other nursing skills in the last 1860s.

While the sisters maintained a high profile in medical care, men in the Church were also actively involved in doing their part. LDS Church president Brigham Young called Dr. Richards' son, Heber John Richards, to serve a mission studying medicine in 1867. A few years later, he called Joseph S. Richards, another son of Dr.

**U**tah's midwives, especially, gained a reputation for care and compassion. In fact, it was the commitment by the Relief Society sisters that led to formal programs for training midwives and teaching.



Nurses in front of LDS Hospital, photo courtesy of the Utah State Historical Society; all rights reserved.



**S**oon after settling in Utah, the pioneers organized a Council of Health to train and organize midwives, physicians, and other interested people. Prominent Utahns Dr. Willard Richards (above), his wife, Hannah, Priddy Meeks, and other doctors led the group, which met monthly in the Richards home.



Richards, to the same mission; he also called his own nephew, Seymour B. Young, to attend medical school.

#### **A HISTORY OF HOSPITALS**

Dr. Ezra Williams, a botanic doctor, built Utah's first hospital, on Salt Lake City's Main Street. Upon his arrival in Utah, Dr. Williams constructed a log cabin near the center of downtown; a year later, he and his family moved to a larger house a half block away. During the gold rush of 1852, Dr. Williams sensed a need for a medical care facility as he began treating numerous pioneers traveling through Utah on their way to California. He moved his family back to their original log home and turned his newer home into a hospital. Once the influx of gold rushers slowed, the hospital closed and the Williams returned to their home.

The area's first long-standing hospital facility grew from the coming of the railroad. With the arrival of this faster means of transportation, mining quickly became profitable. And with mining came sick and injured workers.

The mining companies joined forces with the Episcopal congregation of Salt Lake City (St. Mark's Cathedral) and created a hospital for miners, which opened in 1872. This move also marked the first prepaid health plan: mine employees contributed \$1 a month to the hospital, which entitled them to all needed medical care. Before long, other residents began seeking health care at the hospital, which continues operation today (the hospital's location has changed several times).

#### **THE BEGINNING**

Although IHC would not exist until 1975, the beginnings of the organization were planted much earlier. From 1905 to 1940, the LDS Church acquired five different hospitals—LDS Hospital, Thomas D. Dee Memorial Hospital, Primary Children's Hospital, Idaho Falls Hospital, and Cottonwood Hospital. Utah Valley Hospital joined the group in 1953.

The LDS Church did not acquire its hospitals according to a master plan; the supervision of these health care facilities somehow just "happened" as the Church sought to care for its members. There was no

process in place to supervise the hospitals. In fact, they were not even run by the same people. Three of the five hospitals reported to the Presiding Bishopric, the Cottonwood Hospital reported to the Cottonwood Stake, and the Primary Association managed the Primary Children's Hospital.

However, as the Church began to acquire more hospitals, the need for a more uniform approach to managing the facilities became apparent. By 1963, Church hospitals now numbered 16 (13 owned and 3 managed), and the whole organization had become large and complex. In an attempt to streamline the process, the Church announced a new Health Services Corporation (HSC) in 1970. All the individual hospital boards would now come under the control of this central board.

This decision seemed inspired. When HSC was formed, many of the hospitals were operating in the red; three years later, HSC was a financially self-sustaining organization, and only four of the hospitals posted losses. In addition, the hospitals were focusing on quality assurance projects, cash management, and the standardization of human resources policies.

#### **A GENEROUS DONATION**

Despite the progress, Church authorities remained concerned about the process of managing its hospitals. In order to continue to serve the community, the facilities needed access to capital, which the Church could not provide. In addition, the government was becoming increasingly involved in health care, which created legal concerns and issues. And fundamentally, the hospitals were simply not critical to the Church's mission.

After careful research and consideration, a recommendation was made to Church leaders to divest HSC as a multihospital system that would operate independent of the Church. In September 1974, the First Presidency issued the following statement:

*After a thorough study and consideration, the Council of the First Presidency and Quorum of the Twelve Apostles has decided to divert the full efforts of the Health Services of the Church to the health needs of the worldwide Church membership. As a result of that decision and because the operation of hospitals is not central to the mission of the Church, the Church has also decided to divest itself of its extensive hospital holdings.*

## MODEL HEALTH CARE

In a most generous donation, the LDS Church gave its hospitals to the public, which led to the creation of IHC.

"The charge we were given at the time," explains Daron Cowley, IHC public relations director, "was to go out and become a model health care system. That charge has guided everything we've done since that time, and our basic mission is to provide high-quality health care services at the most reasonable costs to the residents of the intermountain region."

By all measurements, IHC has done just that. In the 25 years since its inception, the organization has gained international prominence in numerous arenas. "We've been a real pioneer in the country," notes Mr. Cowley. "We were one of the first organizations to bring the three basic elements of health care—doctors, hospitals, and health plans—together to provide a comprehensive approach to health and wellness. Now a lot of places in the country are following what we've done here."

In addition, LDS Hospital boasts one of the most advanced computer systems available in health care today. "By each bedside there is a computer," says Mr. Cowley. "And the system links everything together—lab, radiology, X-ray, pharmacy. When a doctor orders a medication and that medication is entered into the computer, the system automatically checks to see if the medication will interact with any other medications the patient is on. It also doublechecks that the dosage is correct based on the patient's height and weight."

"This system provides us with the means to actually achieve demonstrable outcomes that show an improvement over care that's been provided in the past," he continues.

Another remarkable aspect of IHC is its commitment to charitable care. Because the organization is nonprofit, it regularly provides care to patients who cannot pay. "In 1999, we treated about 80,000 cases on a charitable basis," Mr. Cowley notes. "The value of that care totaled \$31 million."

Through the years, IHC has received extensive recognition for what it has accomplished, including television reports airing on ABC and PBS and newspaper articles appearing in *Wall Street Journal* and *New York Times*. The ultimate accolade came this

year, however. *Modern Healthcare*, a Chicago-based health care magazine and the industry's leading trade publication, annually ranks the nation's health care organizations. This year IHC was ranked number one.

In any given year, IHC hosts 400-500 national and international visitors, who come to Utah to tour the hospitals and visit officials to learn how the system works. "They want to see what we've done and how we've done it," Mr. Cowley says. "We're more than willing to share our systems, ideas, and processes in any way we can."

Clearly, Utah's tradition of compassion and service begun 150 years ago is alive and well in IHC today. "We're really a story of those pioneers who came here to Utah more than a century ago," concludes Mr. Cowley. "They wanted to provide the very best care in their communities, and that's what we are committed to as well." ▼

**T**he LDS Church did not acquire its hospitals according to a master plan; the supervision of these health care facilities somehow just "happened" as the Church sought to care for its members.



LDS Hospital, photo courtesy of the Utah State Historical Society; all rights reserved.

# Striking It Rich



## NATIONAL ENCAMPMENT CEDAR CITY AUGUST 10, 11, 12 2000



**I**n one of the largest Sons of Utah Pioneer encampments in memory, approximately 400 SUP members and their partners discovered southern Utah—an area rich in history, drama, and beauty.

“The encampment was exemplary in every aspect,” observed SUP National President Ray Barton, “superbly planned and expertly executed. All agreed that this is one of the best encampments we have ever experienced.”

Certainly there was plenty to do during the August 10-12 annual gathering held in Cedar City, Utah. Agenda items included three tours (a bus tour to Old Iron Town, a van tour of historic Cedar City, and a walking tour of the

Southern Utah University campus), five well-known speakers, an SUP night at the nationally recognized Utah Shakespearean Festival, and music, displays, and demonstrations provided by talented area residents.

Thursday afternoon encampment participants began to arrive, picking up



# Iron County



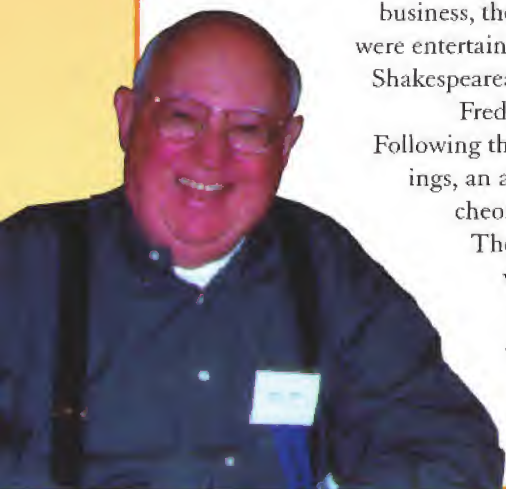
registration information and preparing for the long weekend of activities. After a welcome dinner, many SUP members enjoyed the Festival's green show before heading into the theater for a performance of Peter Pan or the Merry Wives of Windsor.

On Friday, chapter presidents met for a leadership meeting, and then after a delicious brunch, almost 250 individuals headed out for the tours. The afternoon was spent either enjoying another Festival offering or visiting one of numerous beautiful landmarks located nearby (Cedar Breaks National Monument, Iron Mission State Park, Navajo Lake, Pioneer Park, Kolob Canyon, or the new Cedar Canyon Trail). Friday evening after dinner, Elder Jeffrey R. Holland, a member of the LDS Quorum of the Twelve Apostles, addressed the group.

Saturday most members met together for the SUP general business meeting; while SUP members discussed

business, their partners were entertained by Utah Shakespearean founder, Fred C. Adams.

Following these gatherings, an awards luncheon was held. The afternoon was free for numerous activities or just to relax.



Many visited the special displays and activities, which included a quilt show sponsored by the Cedar Chest Quilt Guild, demonstrations at the Allan Blacksmith Shop, and a historical photo display from SUU Special Collections. The group gathered together one last time in the evening for the President's Banquet.

"All in all it was a marvelous gathering," noted SUP encampment chairman Kent Myers. "We were very pleased with the turnout, and everybody seemed to genuinely enjoy the activities and the area. It was worth every minute spent in organizing and planning."

During the President's Banquet, the results of elections held earlier were announced. Dr. H. Alan Luke was elected President Elect 2001. However, shortly after the encampment John Morgan, President Elect 2000, regretfully announced his resignation due to family responsibilities. Consequently, Dr. Luke will finish Brother Morgan's term this year and will become SUP National President next year (2001). Phillip Richards, who was a candidate for President Elect at the encampment, has been called to serve as President Elect 2001.

In addition, representatives from the Upper Snake River Chapter invited everyone to next year's encampment, "New Frontiers, New Challenges, and New Opportunities," scheduled for August 16-18, 2001, in Rexburg, Idaho.

## THE ENCAMPMENT SPOKEN WORD

Gerald R. Sherratt opened the encampment with a welcoming address. Speaking about the heritage of Cedar City, Brother Sherratt (a member of the Cedar City Chapter), provided wonderful insight into the area and its history.

Elder Jeffrey R. Holland, a member of the LDS Quorum of the Twelve Apostles, was the keynote speaker. Addressing the group during the Friday evening program,

**W**e were very pleased with the turnout, and everybody seemed to genuinely enjoy the activities and the area. It was worth every minute spent in organizing and planning."

*Photos from left to right: Keynote speaker Elder Jeffrey R. Holland, group shot of convention, and Gerald R. Sherratt. Photo above: Performers entertain encampment participants.*

Elder Holland talked about his ancestors' struggles to settle southern Utah; he also proclaimed the need for those in attendance to base their actions on the examples of courage and fidelity that the pioneers demonstrated.

Fred C. Adams gave an entertaining message about the history of the Utah Shakespearean Festival during the Women's Meeting on Saturday. He recounted the Festival's journey from humble beginnings in 1962 to winning a Tony Award in 2000.

Steven Bennion (above), president of SUU, gave the closing address. He praised SUP members for their continuing acts focused on preserving pioneer history as well as their excellent community service.

Dr. Ray Barton, SUP National President, also spoke during the encampment. Dr. Barton presented an official record of the growth and development of the organization during the year 2000.

#### THE TALE OF THE TOURS

Approximately 240 people took advantage of the encampment tours.

**Old Iron Town:** About 140 signed up for this bus tour, which took visitors to nearby Old Iron Town, where they were told that the goal of the local SUP chapter is to have this site become part of the Iron Mission State Park. Bud Bowman, a member of the Cedar City Chapter, is a member of the Utah House of Representatives, and he is sponsoring legislation to preserve this site as part of the park.

**Historic Cedar City:** Some 80 people strolled through the streets of Cedar City on this well-attended tour. Walkers visited five historic spots located throughout the city. At each location, SUP guides explained the historical significance behind the site.

**SUU Campus:** Almost three dozen encampment participants walked through the campus of Southern Utah University. A highlight of this tour was a stop at Old Main, the campus' first building, which was built in 1896. Other stops included a variety of monuments and statues commemorating the pioneers who built the campus from a Branch Normal School in 1897 to a university in 1991.



## Award-winning Encampment

The following chapters and individuals received recognition at the SUP Encampment 2000.

#### OUTSTANDING CHAPTERS

- Small (10-25 members)** Eagle Rock Chapter
- Medium (26-20 members)** Sugarhouse Chapter
- Large (more than 50 members)** Settlement Canyon

#### MOST NEW MEMBERS

- Medium**  
Twin Peaks Chapter  
(13 new members)
- Large**  
Cedar City Chapter  
(20 new members)

#### MOST NAME MEMORIALIZATIONS

- Box Elder Chapter (17)
- Mills Chapter (29)

#### OUTSTANDING CHAPTER INDIVIDUALS

- Angus Belliston (Brigham Young)
- Harris Adams (Buena Ventura)
- David C. Jensen, Jr. (Box Elder)
- Roy P. "Pug" Urie (Cedar City)
- Howard Hardy (East Millcreek)
- Verdell Hinton (Hurricane Valley)
- Kenneth L. Robertson (Ogden Pioneer)
- Melvin Newbold (Pioneer Heritage)
- Marvin Wallace (Settlement Canyon)
- Barry Wride (South Davis)
- Robert Race (Sugarhouse)

#### OUTSTANDING CHAPTER COUPLES

- Robert and Mary Losee (Box Elder)
- Reed and Wendy Farnsworth (Brigham Young)
- Jerry and Carol Weaver (Buena Ventura)
- York F. and Evelyn Jones (Cedar City)
- Ronald and Marilyn Hardy (East Millcreek)
- William E. and Ruth Johnson (Ogden Pioneer)
- Quinton and Darlene Palmer (Pioneer Heritage)
- Le Grand and Dora Flack (South Davis)
- Robert and Harmonie Race (Sugarhouse)

#### OUTSTANDING NATIONAL OFFICER

- Dr. Ray H. Barton, Jr. (national president)

#### ENCAMPMENT AWARD

- Kent Myers (encampment chairman)

# SUP Chapter Highlights

• More than 20 members of the **Pioneer Heritage Chapter** met at the SUP national building and then headed to downtown Salt Lake City. The SUP group walked through Temple Square and then on to the Church Museum, where they met Brother Rex Curtis, who gave them a guided tour of the new Book of Mormon display.

"It was a delightful afternoon," reported one chapter member, "and the commentary was perfect as the group walked through the vast display of paintings and sculptures depicting various events recounted in the Book of Mormon."

• Several SUP members from the **Settlement Canyon Chapter** watched with interest as the remains of some Tooele Valley pioneers were removed from a Utah Department of Transportation right-of-way along state Route 36 on the city's south side to the nearby Tooele Pioneer Cemetery this summer. The men had relatives in the cemetery and were keeping a close eye on the remains.

Before the bodies, about ten in all, were reburied in the cemetery, they were transferred to a research facility at the University of Utah where they were analyzed for signs of life-stress indicators, pathologies, trauma, and other anomalies. Any artifacts found with the gravesites, many of which have been moved through the years and are not the original sites, were also moved.

• Members of the **Murray Chapter** recently met at the local Pioneer Park that was planned and designed by the chapter several years ago. The purpose of the meeting was to paint, preserve, and dress a wagon located at the park; the wagon represents wagons used to haul granite stones to the builders of the Salt Lake Temple more than a century ago. During the meeting, the entire wagon was given a coat of paint; the crew returned later to paint the metal straps and accent pieces.

The idea for the park came when an old pioneer chapel (which was dedicated in 1856) was razed to make room for a newer meetinghouse. An old granary, built in 1878

and used to store wheat for many years, was already on site. Chapter leaders felt the granary, along with the wagon, would make an ideal park. Chapter officials sought contributions from members, area businesses, and individuals at large to complete the landscaping, fences, wagon, and monument that are now there.

## MONUMENT AND PLAQUES NOTE

Have you put up a monument or plaque this past year? If so, did you get a site number from the SUP national office?

Each monument or plaque that is placed under the Sons of Utah Pioneers name should have a site number on the plaque along with the SUP logo.

We are trying very hard to keep track of our monuments and plaques so that we can print a booklet with this information plus the location of the plaque or monument and a description of it. If you do not inform the national office, the monument or plaque cannot be listed in this booklet.

The national office receives many calls asking for a list of markers. We can only inform people about the sites we know about, so please help us gather this information. We invite you to send a photo of your monument or plaque as well.

Remember:

- Get a site number from the SUP office.
- Provide the national office with a description of the marker and information about it.
- Provide a location address.

**S**ons of Utah Pioneer chapters around the country are busy making a difference in their communities as well as fostering a feeling of fellowship among their members. Here are a few chapter highlights.

*(If you'd like your chapter's activities included in this summary, please send pertinent information to Pioneer Magazine, 3301 East 2920 South, Salt Lake City, UT 84109. You can also email us at [nssup@burgoyne.com](mailto:nssup@burgoyne.com).)*

## Chapter Eternal

*In loving memory of our SUP brothers who have recently joined their pioneer forebears on the other side of the veil.*

*Pioneer rejoices in the lives of these good men and extends its sympathies and good wishes to families and loved ones.*

Henry H. Beus  
*Buena Ventura*

Grant Bunderson Bitter  
*Temple Quarry*

Walter Buss  
*Ogden Pioneer*

David Crawford Houston  
*At large*

Karl Grover Shakespeare  
*At Large*

Wayne L. Shaw  
*At Large*

Ralph Tolman  
*Box Elder*

Franklin Whitehouse  
*Tooele Settlement Canyon*

## NEW MEMBERS

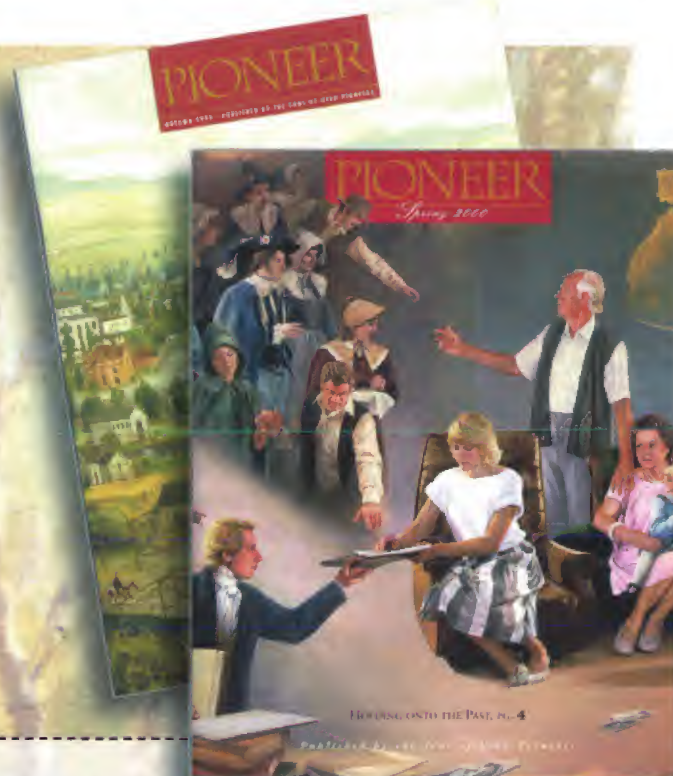
Sons of Utah Pioneers  
welcomes the following men  
as new members of SUP:

David T. Barlow, BLV  
Roger H. Bennett, SD  
Richard Vaughn Casdorff, BV  
Heber Dew, AL  
William John Ehrheart, AL  
Evan F. Evans, OgP  
John Nebeker Findlay, BLV

Rey M. Gower, Jr., ME  
Elder David B. Haight, TP  
Steven Jack Hislop, BLV  
Roy L. Hutchison, BV  
Duane Jordison, SD  
Rom Kennelly, USRV  
Paul D. Nance, BLV  
Carl Lynn Paystrup, AL  
Richard Campbell Roberts, OgP  
Eldon R. Robinson, BLV  
Gerald O. Robinson, AL

Quinn Sargent, SC  
Harold Skousen, SL  
B. Douglas Spence, BLV  
Trevor D. Stewart, RR  
Herbert E. Strong, AL  
Dan Stringham, BLV  
Robert Gerard Vernon, AL  
Paul Webb, BLV  
Waseland Scott Williams, AL  
Michael Williamson, BLV  
Theron M. Wood, BV

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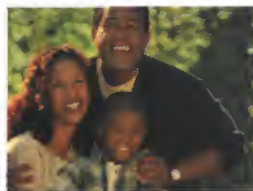
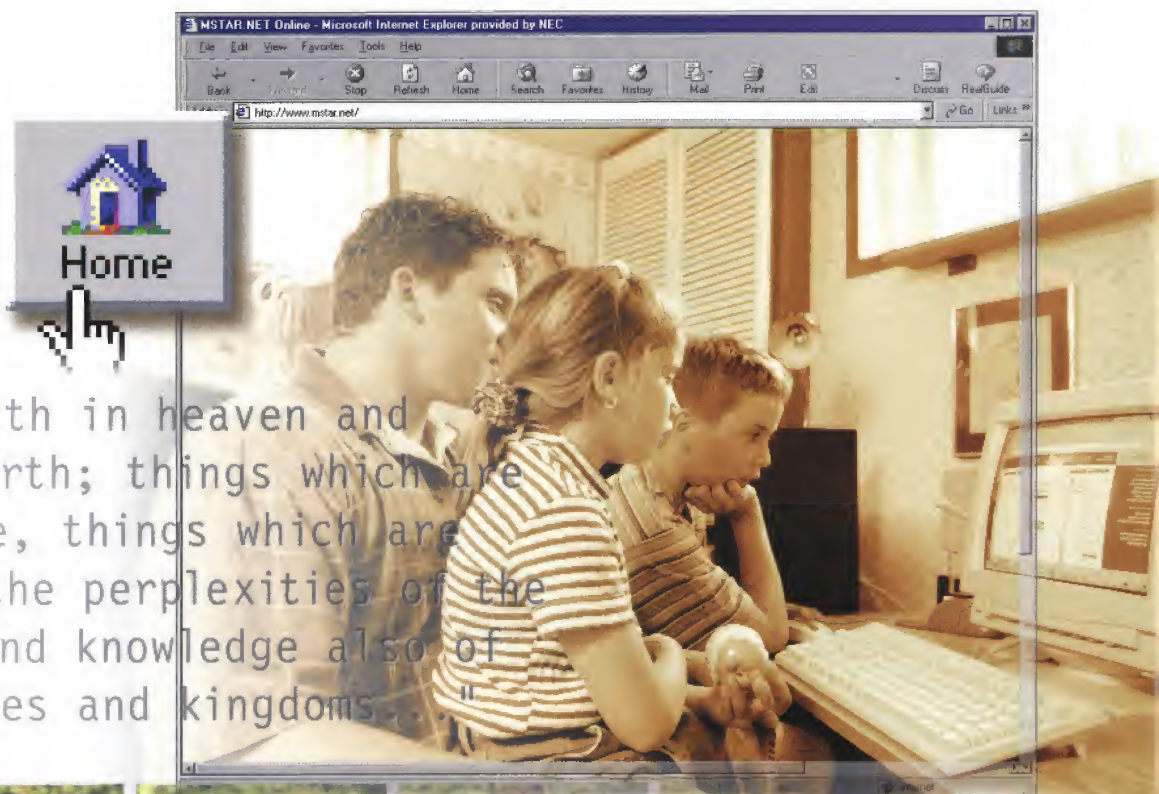
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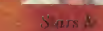
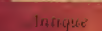
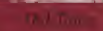
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